THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*"—JOHN 17: 3.

"*And hereby we do know that we know him, if we keep his commandments.*"—I JOHN 2: 3.

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CHURCH ORGANIZATION AND PROGRESS.

BY PRESIDENT JOSEPH F. SMITH, AT THE OPENING MEETING OF THE GENERAL CONFERENCE, OCTOBER 6, 1904.

I AM happy in the privilege that I enjoy of being present at the opening of this, the seventy-fourth semi-annual conference of the Church of Jesus Christ of Latter-day Saints, and I am pleased to see the number of brethren and sisters who are present at the opening meeting. We realize the difficulty in the way of many of the people attending conference on a week day like this, as many of the people are compelled to labor; business is in full swing throughout, not only in this city and county, but in every other part of the country, and people are busy attending to their labors and secular duties, and it is a very difficult thing for many to leave their homes to attend conference on the days of the week.

It is gratifying to see the number who are here to-day at the opening meeting of our conference, and I congratulate you, my brethren and sisters, upon being present and upon the blessings, both temporal and spiritual, that have been poured out upon the people during the last six months since our last conference. Taken as a whole, the season has been a prosperous one. The fore part of our season was afflicted or seriously injured by a drouth, and many people in the southern part of the state, in Arizona and in New Mexico, and in Old Mexico especially, as also in the far north in our colonies in Canada, have suffered seriously because of the protracted drouth that has been upon the land. But the prospect is that the long continued spell of

drouth has been broken up by copious rains that have descended upon the land, making the fields and the plains and the mountains luxuriant with the growth of herbs and grasses for the sustenance of the flocks and herds of the people, and also for the support of the water for irrigation purposes on their farms. Taking the whole condition, throughout the length and breadth of the land, we feel that it is favorable and that the blessings of the Lord and His merciful hand is over all in the interests of the people throughout the land, and we know that we are indebted largely and greatly to His mercy and kindness for the favors and blessings that have been bestowed upon us.

I trust that the spiritual condition of the Latter-day Saints has been as good as the temporal condition, and that we are progressing and growing in the knowledge of the truth and in faithfulness before the Lord, in keeping His commandments.

Reflecting briefly over the condition of the Church at the present time, since I have been sitting here upon the seat, I have jotted down a few little items that I wish to refer to briefly. I find that we have now in the United States, Canada, and Mexico, 55 organized stakes of Zion. As a matter of course, from this we understand that there are 55 presiding officers in the Church over these various stakes, and that there are 110 counselors to the presidents of stakes. We have in each of these stakes, an organized High Council, consisting of 12 High Priests in each stake, which aggregates the number of 660 High Priests in the Church to-day as it is organized, who possess the authority of the Holy Priesthood to minister for the salvation of the souls of men, and who sit as judges with the presidents of stakes and their counselors, in all the affairs of the Church, and who are called upon and who are supposed to be examples before the people, examples that are worthy of imitation and of emulation. This, of course, constitutes quite an army of special workers; men upon whom rests great responsibility, fathers to the people and wise counselors to them, assisting the presidencies of the various stakes to regulate the affairs of their churches and to set in order the houses of the Saints and the stake organizations throughout the Church.

In connection with the 55 organized stakes of Zion we have in the neighborhood of twenty different organized missions throughout the world, presided over by presidents and by counselors, and these missions are supplied with Elders and Seventies that are sent out to preach the Gospel, numbering at the present time in the neighborhood of 1,500 Elders. These Elders are not only traveling throughout the United States, but throughout Europe and in the islands of the sea and in New Zealand and in Australia. Also in the Holy Land where we have an organized mission and Elders are there preaching the Gospel to those people.

I am informed also that we have 626 organized wards, on the 30th of last month. Of course, these organizations vary from time to time; that is, they frequently increase, and occasionally a ward is disorganized, being joined with another ward, making two into one. Over these wards there are 626 Bishops presiding, and 1,252 Bishops' counselors, who are a mighty power in the midst of the Church of Jesus Christ of Latter-day Saints. The officers in these organizations are the officers of the Church who come in immediate contact with the people, and who are in direct intercourse with them. It is

expected that the Bishop of each ward will understand the interests of every member of his ward, together with his counselors, and they, of course, have as their assistants and helpers a large quorum of Elders, and Priests, and Teachers of the lesser Priesthood, and Deacons, who render assistance to them in the temporal as well as the spiritual affairs of the Church. It devolves upon the bishopric of the ward to look after the poor and to administer unto the sick and the afflicted, and to see that there is no one suffering among the people of these organized divisions of the Church. It is also the duty of these presiding officers of the Church to look after the spiritual welfare of the people, to see that they are living moral, pure, and upright lives, that they are faithful in the discharge of their duties as Latter-day Saints, that they are honest in their dealings one with another and with the children of men generally, and with all the world. It is their business to see that spiritual life exists in their hearts, and that the people under their presidency and direction are living the lives of Saints, as far as it is possible for men and women, in their human condition or in the mortal body, subject to the weaknesses and imperfections of mankind, can be Saints. Great responsibility rests upon these, and we have in the Church, in this relation, vast corps of efficient men who are laboring diligently for the welfare of mankind, and all these labor without money and without price. They are not paid officers. It is true that they receive assistance from time to time, as they may need, in a small way, but no one obtains what the world would esteem a salary nor can they be called paid officers of the Church.

We have also in the Church to-day, I am informed, one hundred and forty-six quorums of Seventies. These constitute a body of Elders of about ten thousand men, whose special duty it is to respond to the call of the Apostles to preach the Gospel, without purse or scrip, to all the nations of the earth. They are minute men. It is expected that they will be ready whenever they are called to go out in the world, or to go out to the various organizations of the Church to fulfill missions and to perform such duties as shall be required of them, in order that the work of the Lord and the work of the ministry may be upheld and sustained and carried on in the Church and throughout the world. These councils or quorums of seventies are not always full councils or quorums, a full council being 70 Elders. But there will be approximately about 10,000 Elders who now hold that position in the Church. They are called to an apostolic calling, and they are required to be special witnesses of the Lord Jesus Christ. It is expected of this body of men that they will have burning in their souls a testimony of Jesus Christ, which is a spirit of prophecy; that they will be full of light and full of the knowledge of the truth; that they will be evangelical in their calling and in the cause of Zion, and that they will be ready at any moment, when required to go out into the world, or throughout the Church as they may be required, to pour out testimony of the truth of the Gospel of Jesus Christ, and to set examples before the world of purity, love, honesty, uprightness, and integrity to the truth.

In addition to these organizations we have in each stake of Zion an organization called the High Priests' quorum, to which all of the High Priests of the Church belong, including the presidency of the stake and the high coun-counselors of the stake, and also the Bishops and their counselors, and all the

Patriarchs and all the other High Priests who have been ordained to the office of High Priest in the Church, which office is the office of presidency in the Melchisedek Priesthood, in that every man who holds the office of High Priest, when he is called upon and set apart to preside among the High Priests holds the presiding authority and office. But it is the duty of this quorum of High Priests in each stake of Zion to act in their calling, not to sit idly down and be indifferent to the interests of the work of God or to the Church of Jesus Christ of Latter-day Saints, nor indifferent to the saving of the souls of men. It is expected that these quorums of Priesthood in the various stakes of Zion will look after the interests of the stake; that is, they will look after the moral condition of the people; that they will teach righteousness; that they will see that those who are acting in authority, in presiding authority in the stakes of Zion, are upright, honest, pure, humble men.

Then we have the Elders' organizations. The council or quorum of Elders is composed of ninety-six Elders. There may be a number of councils or quorums of Elders in each stake. I am not prepared to state how many Elders we have in the Church. It is the duty of this body of men to be standing ministers at home, to be ready at the call of the presiding officers of the Church and the stakes, and the general presiding authorities of the Church, to labor in the ministry at home and to officiate in any calling that may be required of them, whether it be to work and labor in the ministry at home in the organizations of the Church, or whether it be to go out into the world, along with the Seventies, to preach the Gospel to the world.

We have a number of Patriarchs in the Church, whose duty it is to bestow blessings upon the heads of those who seek blessings at their hands. They are fathers, and hold the evangelical office in the Church. It is their business to bestow blessings upon the people, to make promises in the name of the Lord, as it may be given them by the inspiration of the Holy Spirit, to comcomfort them in the hours of sickness and trouble, and to strengthen their faith by the promises that shall be made to them by the Spirit of God; to be fathers, indeed, of the people, leading them into all truth.

Then we have a Lesser Priesthood, which attends to the different temporal matters of the Church, consisting of Priests, Teachers, and Deacons, who labor under the direction of the Bishopric in the various wards in which they dwell.

This, my brethren and sisters, is a very brief outline of the organizations of the Church of Jesus Christ of Latter-day Saints. It has been organized by the Almighty. It has been organized to accomplish the purposes that the Lord has in view to be accomplished by it. The people shall be organized that they shall be taught righteousness; that they shall be faithful before the Lord in keeping the covenants that they have made with Him in righteousness. Among these covenants are that they will keep from sin and unrighteousness; that they will work righteousness in their lives; that they will abstain from the use of intoxicants, from the use of strong drinks of every description, and from the use of tobacco; that they will not take the name of God in vain; that they will not bear false witness against their neighbor; that they will seek to love their neighbors as themselves and to carry out the golden rule of the Lord, to do unto others as they would that others should do unto

them. These principles are included in the covenants that the people have made in the Church of Jesus Christ of Latter-day Saints, and it is expected that these officers and presiding authorities in the Church shall see to it that the members of the Church of Jesus Christ of Latter-day Saints will keep these covenants that they have made with the Lord, and that they will observe these principles and adopt them in their lives and carry them out, that they may be indeed the salt of the earth, not salt that has lost its savor and is good for nothing but to be cast out and thrown under the foot of men, but salt that has its savor and that is wholesome; that you, the people of God, may be a light unto this generation and unto the world; that man may see your good works and glorify your Father which is in heaven; and that notwithstanding all these enemies who are filled with the spirit of persecution and who say all manner of false things against the Latter-day Saints, notwithstanding these things, that those who have entered into the covenants of the Gospel will keep them and the commandments of the Lord, and will be the agents of tbe Spirit of the Lord in which they will work righteousness in the earth and will go right on in the path that Almighty God has marked out for them to pursue, fulfilling and accomplishing His will and His purposes concerning them in the latter day. It does not make any difference to us what the world says about us, we know what our mission is, and we propose to fulfill that mission by the help of Almighty God, and that mission is to save men from the errors of the world, from darkness. It is our mission to save man from error and from wickedness, and from apostatizing from truth and righteousness, and that man might believe in the true and living God, and in Jesus Christ whom He has sent unto the world, to know whom is life eternal. That is our mission. Our mission is to save man from unbelief in the true and living God, and from unbelief in the redeeming sacrifice of the Lord Jesus Christ; to save man from the snares and pitfalls of Satan.

We are not ashamed of the Gospel of Jesus Christ, for we know that it is the power of God unto salvation unto all that believe and receive it in their hearts and live it according to the law and purposes of God. And what is the Priesthood? It is nothing more or less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately in assuming that authority, an authority that has been given in this day in which we live by ministering angels and spirits from above direct from the presence of Almighty God, who have come to the earth in our day and administered the Priesthood to the children of men, by which they may baptize for the remission of sins and lay on hands for the reception of the Holy Ghost, by which they can receive the blessings of Almighty God through the exercise of that authority. It is the same power and Priesthood that was committed to the disciples of Christ while He was upon the earth; that whatever should be bound on earth should be bound in heaven, and whatever should be loosed on earth should be loosed in heaven, and whomsoever they should bless should be blessed, and if they cursed in the spirit of righteousness and meekness before God, God would confirm that curse. But men are not called upon to curse mankind; that is not our mission. It is our mission to preach righteousness to them. It is our business to save men and to bless

men, and to redeem them from the faults and from the wickedness of the world. This is our mission and our special calling. God will curse and will exercise His judgment in those matters. We are perfectly willing to leave that in the hands of God and let Him judge between us and our enemies.

May the Lord help us and strengthen our faith in Him in the name of Jesus Christ, Amen.

IS TEA A TEMPERANCE DRINK?

BY M. ELLSWORTH OLSEN, IN "GOOD HEALTH."

THE answer to this question must depend upon our understanding of the reach and scope of temperance principles. According to a well-known physician, "the great sin of intemperance is not in the use of alcohol *per se*, but in the gratification of the desire for artificial stimulation."

Grant the truth of this statement, and the field of intemperance is broad enough to include a great many harmful practices of the present day, not least among which we would name the habitual use of tea, for reasons which may be briefly set forth.

What is there in a cup of tea that has such a wonderful fascination for the nervous, energetic, twentieth-century toiler? There are three chief ingredients—about one grain of *caffeine* (also called theine), two or three grains of tannic acid, and the merest trifle of volatile oil. The combination of these three principles together with some subordinate elements which are of very little account, makes a medicinal drink which has come to be found on well nigh every breakfast table in the land, and which has actually given its own name to the light afternoon meal which most people take between dinner and supper.

Why do we drink tea? Chiefly because of its pleasurable immediate effects upon the nervous system. We feel tired, jaded, disagreeable; a cup of tea makes us for the time being, bright, vivacious, cheerful. It seems to put new life into us; but does it actually do this? No, for it has absolutely no food value, hence it cannot possibly add to the real strength of the system; but it can do that which alcohol does in a different way—it can draw out the reserved force of nervous energy, make us feel fresh and full of vigor when we are really fagged out, give us an artificial felicity, to be most certainly followed later on by a corresponding depression.

Alcohol chiefly excites the heart; tea exerts its stimulating effect upon the central nervous system. These effects are not the same in all cases, being determined largely by the condition of the individual user. But the same general principle holds good in regard to its use as a beverage. Tea is not taken as a food, neither is it taken as an innocent relish to food, but for its facinating effects upon the nervous system. Therefore it is not, strictly speaking, a temperance drink.

A truly temperate person should seek restoration by rest and sleep when weary, and strength from food when hungry. This is Nature's way, and it is always the best way in the long run.

The hold of tea upon its devotees becomes the more apparent when one

calls to mind that the tannic acid it contains is a very serious hindrance both to the digestion of starch by the saliva, and to the digestion of proteids in the stomach. These facts are quite generally known, also the tendency of tea to produce flatulence and a disordered state of the digestive organs generally, and yet persons with weak digestion, and subject to headaches innumerable, will often continue to indulge in that baneful drink which is at the foundation of practically all their troubles.

If it be objected that one must have something warm to drink, we would suggest that there are plenty of innocent beverages to be had without taking a solution of such a powerful nerve poison as caffeine. Tea is as truly a drug, as any preparation on the pharmacist's shelves, and as such has no proper place on our daily bill of fare.

We have known hundreds who have given up the use of tea, and we have yet to learn of a single case where the person did not reap very great benefit from the change.

OUR MEMORIES.

THE cultivation of our memories in youth is a duty that rests upon both parents and children. The Scriptures afford us ample evidence of the value and blessings of a good memory. In Proverbs we are told, "The memory of the just is blessed," and in Psalms it is said, "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."

In the days of the Savior, books were not so common as they are now. Indeed, about the only books that were had then were those known as the Law and the Prophets. These books were written on parchment, and, therefore, of great value. In the schools of the children great pains were taken to cultivate the memories, and children, therefore, became acquainted with the most precious passages of holy writ. Jesus, when only a boy of twelve years, was found by His parents in the temple, where He was discussing the Scriptures with the learned men. He had questions to ask them; and all this shows that, like other Jewish boys of His time, He was trained in memorizing the Scriptures. It is said of people in those early days, that men were repeatedly found who could quote volumes from memory.

The practise in youth of memorizing certain passages of Scripture is so helpful in after life that parents and children cannot be too diligent in the cultivation of the memory. The memory of sacred things makes lasting impressions from whose influences it is difficult to separate ourselves in after life.

Few people, perhaps, properly realize how much the memory has to do with their happiness. To memorize things that are beautiful and true is to exalt the feelings, for we are constantly and unconsciously recalling the things that the memory has stored away in the mind. What we therefore distinctly remember influences and actuates us through after life. A good memory filled with the treasures of holy writ is a source all through life of inspiring thonghts. Cf course, in the words of Paul, "We should not believe in vain." And we must live day by day so that memory gems will be as inspiring and helpful as our faith and good deeds can possibly make them. "Memory is the only paradise out of which we cannot be driven away."—*Juvenile Instructor.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 27, 1904.

EDITORIAL.

THE CREDULOUS "MORMONS."

THE *Daily Chronicle*, in its mention of the recent conference of Latter-day Saints held in London, says:

"In London (conference) alone there are five hundred believers in Joseph Smith, and there is an average of seventy converts every year to a creed which presents one of the strangest problems of human credulity ever offered to the world."

Let us see. Perhaps the "representative of the press" who penned the paragraph would like to know from the "Mormons" themselves what this creed is. They would very likely know more about this than a London newspaper man. Briefly stated, therefore, some of the beliefs that "present one of the strangest problems of human credulity" are as follows:

The "Mormons" believe in God, the Eternal Father, in His Son Jesus Christ, and in the Holy Ghost. They believe that God is merciful, and just, and that He rewards the good, and punishes the evil. They believe in the Scriptures, both ancient and modern. They believe in the atonement of Christ; that He died for all men and thus brought to pass the resurrection from the dead; also that through His atonement all mankind may be saved through obedience to the laws and ordinances of the Gospel. They believe that the first principles and ordinances of the Gospel are faith, repentance, baptism, and the laying on of the hands for the gift of the Holy Ghost. They believe that men must be called of God, and receive authority from Him to preach the Gospel and administer in its ordinances, even as the Apostles of old. They believe in the same Church organization that they read about in the New Testament. They believe in the gifts of the Spirit which are spoken of in the Scriptures. They believe all that God has revealed, all that He does now reveal, and they believe that He will yet reveal many great and glorious truths for the benefit and blessing of the children of men. They believe that all men should have the privilege of worshiping God as they please, as long as in so doing they do not infringe upon the rights of others. They believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. Indeed, it may be said they follow the admonition of Paul—"They believe all things, hope all things," etc.

This is but a beginning of the things which the "Mormons" believe. The "etc." stands for every truth revealed to men either by ancient or modern pro-

phets; for every truth found in the arts, the sciences, and the philosophies of the age—and herein lies the trouble; for according to this representative of the press—and many other people—the "Mormons" believe altogether too much. It was well enough for people living in primitive times to believe all that is recorded in the Scriptures, but to think that men and women living in this modern age should exhibit such credulity is simply astonishing—so some would have us believe.

It, no doubt, is strange, but it is nevertheless true. The "Mormons" believe in the teachings of the Scriptures. They plead guilty. It may not be popular to be so credulous, but that they cannot help. They have received a testimony that God lives, that Jesus is the Christ, and that the Gospel is the power of God unto salvation. They believe in a God that reveals His will *now*; and this, naturally, will lead to continuous revelation, and therefore to an accumulation of truth and light—things to believe. They teach also that all this belief is of very little use until it takes root in the heart, and materialises in the lives of the believers.

Christ once asked the question: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

And this "credulous" people want to live so that the answer may be: "Yes; among the 'Mormons.'"

COUNSEL REGARDING DEBATES.

THE counsel to the Elders laboring in the mission field has been to refrain as much as possible from entering upon public discussions with advocates of other religious faiths, because it has been found that very little good comes from the use of "knock out" arguments from one side or the other. Demolishing people's beliefs is not conducive to the creating of that humble, receptive spirit which is necessary to a comprehension of the Gospel. The *Elders' Journal* points out another reason why the Elders should not encourage public encounters with the usual sectarian ministers who are found opposing them in the Southern States. We quote:

"Ministers know that the Spaulding manuscript is in the Oberlin College, and with full knowledge that it is there and has no semblance whatever to the Book of Mormon, they stand up and declare that Joseph Smith stole the Spaulding manuscript and manufactured from it the Book of Mormon. These ministers have full knowledge that Brigham Young was exonerated, even by a prejudiced court, from any connection with the Mountain Meadow massacre, and yet in holding debates with Elders they persist in lying about a good man and a good people, in order to deceive their hearers and to fling mud at the "Mormon" Church. These ministers know that Joseph Smith was a good, pure, God-fearing man, and yet they tell all sorts of lies about him in their discussions with Elders. We firmly believe that nine-tenths of them do this wilfully, maliciously, and with malice aforethought; and we have no time to spare in aiding them to get their diabolical falsehoods before the people. When an honest-hearted minister, and there are many of them, desires to reason with us upon the plan of Christ's salvation, the Elders will do us a favor by giving that minister our address; furthermore, we will be pleased to hear from him, and his communications will receive prompt and careful con-

sideration; but to the other class 'who loveth and maketh a lie,' we have no sympathy whatever. If we could do them any good by turning them from the errors of their ways, we would gladly do so, but the chances are they will go on until their cup of iniquity is full, and then receive the condemnation they will have earned by wilfully lying against God's people."

N. A.

THE address of the Norwich conference has been changed to 6 Valentine Street, Norwich.

ARRIVALS.—The following missionaries arrived in Liverpool, October 22, 1904, per s.s. *Cymric*. For Great Britain—Enoch Ludlow, Benjamin; William White, Jr., Salt Lake City; Joseph Norris, Paradise; Franklin D. Cummings, Wilford; Jacob G. Riches, Mill Creek; David Taylor, Elba, Idaho. For Switzerland and Germany—Thomas D. Rees, Jr., Wales; Walter G. Johnson, Rudolph Pruhs, Salt Lake City; Charles Davis, Dingle; Jacob Brandt, Eureka; Ernest Hafen, George J. Staheli, Santa Clara. For Scandinavia—Hans C. Nielsen, Ephraim Petersen, Mink Creek; Gustave Peterson, Murray; K. V. Rex Pehrson, American Fork; Anton E. Samuelson, Wilford.

APPOINTMENTS.—Elder Jesse W. Hoopes has been appointed to preside over the London conference.

The Elders who arrived October 22nd, 1904, for Great Britain, are appointed to labor as follows: Enoch Ludlow, Grimsby conference; William White, Jr., Jacob J. Riches, Newcastle; David Taylor, Nottingham; Joseph Morris, Franklin D. Cummings, London.

RELEASES.—Elder William F. Rasband was honorably released October 19, 1904. President Milton W. Snow of the London conference was honorably released to return home October 26, 1904, per s.s. *Cedric*. Elder Charles G. De Friez Jarvis is honorably released to return home, November 5, 1904.

TRANSFER.—Elder William E. Maxwell is transferred from the London to the Scottish conference.

DEPARTURES.—Elder William F. Rasband sailed from Liverpool for New York, per s.s. *Baltic*, October 19th, 1904.

The following missionaries sailed from Liverpool for New York, per s.s. *Cedric*, October 26th, 1904: Milton W. Snow, Joseph W. Bull, William H. Hubbard, David H. Jordan, John W. Saunders, William G. Lambert, Frank Brown, Sister Winifred T. Brown. With the company were Sisters Florence and Edith Grant, and Kenneth, the infant son of Brother and Sister Brown.

NOTES FROM THE MISSION FIELD.

ELDER W. L. HALL writing from Derby states that Elder Backman baptized four souls October 13th, 1904, at that place. He says that prospects are bright for future results.

A SUCCESSFUL district meeting was held at Kidderminster, in the Birmingham conference, on Sunday, October 9th. Two meetings were held, both of which were well attended. President William O. Creer, of Birmingham, was present and spoke at each meeting. Elder Samuel S. Howard in the evening preached his farewell sermon, he having been honorably released from his mission. The local priesthood feel every satisfaction at the benefit derived from holding these district meetings.

FROM President John W. Gibson the following is received: "I am pleased to be able to report a very successful district meeting at Stockport on the 23rd inst. There were two services held at 17 Wellington Road. A goodly number of strangers attended. At the evening meeting the hall was taxed to its full capacity. We were also able to open halls in two new fields last Sunday, with fair congregations of investigators, viz., at Crewe and Farnsworth, where the Elders have been laboring for about a year. We feel much encouraged at the prospects of seeing some results of our labors in these fields in the near future."

PRESIDENT DARWIN R. HARRIS writes from Norwich, October 24, 1904: "I am pleased to report a district meeting of the Lowestoft branch, which was held yesterday, October 23rd. There was a goodly number of Saints and investigators present, with several visitors from the Norwich branch. A good spirit prevailed. This branch is in charge of the local brethren, who are carrying on the work with fairly good success. This completes our district meetings for this year. I have been very busy for the last six weeks visiting around the conference. I have visited all the scattered Saints, and find a good spirit prevailing."

PRESIDENT JESSE W. HOOPES sends the following from London, October 24th, 1904:

"A very pleasant social afternoon was enjoyed on Monday, October 17th, 1904, at 97 Farleigh Road, Stoke Newington, London, in honor of President Milton W. Snow, Elders Jarvis, D. H. Jordan, Frank Brown, and Sister Winifred Brown, who, having received honorable releases from their missionary labors, will soon return to their homes and friends. There were present President Heber J. Grant, his wife and two daughters, Edith and Florence, Robert L. Anderson of the Liverpool office, President John W. Saunders of the Manchester conference, Walter Parry, clerk of the Sheffield conference, E. S. Holmes of the Birmingham conference, the twenty-four missionaries of the London conference, and a number of local Saints.

"The program, being entirely informal, consisted of violin solos, songs, recitations and short speeches, in which the brethren and sisters present very willingly took part. Following the program light refreshments were served. The afternoon was of such a character that it will never be forgotten by those who were privileged to be present."

WRITING from Bradford under date of October 24, 1904, President Edward A. Morgan says: "A wide and increasing interest is being manifested here at

present in the Book of Mormon and its claims as containing the origin, history, and destiny of the American Indians, as well as the fulness of the Gospel of Jesus Christ. This is due in part to the efforts of a certain Rev. Crostwaite, who has been devoting considerable time and means in Batley and Liversedge in an 'exposure' of that sacred book, and 'Mormonism' generally.

"A few weeks ago it was circulated that Mr. Crostwaite would indulge in another of his 'exposures' in Liversedge, September 21. Two of the Elders attended this meeting in order to answer him, but no opportunity was presented. This led up to a debate, held September 27, between Elder John O. Mellor and the Rev. Crostwaite, on the question, 'Is the Book of Mormon of Divine Origin?" Some friends were made at this time, and great interest was manifested among the people of the city.

"Accordingly, a district meeting was arranged for. This was held at the Liversedge Town Hall on Saturday and Sunday, October 22 and 23, respectively. Saturday evening was devoted to an exposition of the Book of Mormon and its claims.

"Two services were held on Sunday. At the afternoon service Elders Reese M. Harper, Abraham M. Hill and Joseph W. McMurrin, Jr., expounded various principles of the Gospel.

"The time of the evening meeting was occupied by President Morgan and Elder Mellor.

"Over two hundred strangers heard the Gospel at the three meetings. Good feeling was a noticeable characteristic, and many of the strangers expressed themselves as being surprised and impressed. It has been, perhaps, the most successful district meeting that has been held in this conference for a long time."

EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 663.*)

ONE day, when I was going by the canal boat from Falkirk to Edinburgh, a somewhat amusing scene occurred. These canal boats were patronized largely by clergymen and ladies—people who had plenty of time and who were not over-burdened with money. As I was one of those who was not often tired by the weight of my purse, I took advantage of the cheap fare.

On entering the cabin of the boat at Falkirk, I found it well filled with a company of ladies and gentlemen, who had their faces turned towards a well-dressed lady, sitting with a Bible in her hands close to where I took a seat. In a few moments the lady read aloud from her book what the Apostle Peter said to the multitude on the day of Pentecost, when he told them to repent and be baptized for the remission of their sins. "Now," she said, holding up her Bible, "it is no use telling me what this man or that man says, but what does the Book say?" Then, turning to me, she said, "Well, sir, what do you say to that?"

"Madam, I think you are quite right," I replied.

"There, now friends—you heard what this gentleman says," she continued. "I will now read you another passage. In the sixteenth chapter of Mark's Gospel we are told again of the importance of baptism, for it says, "He that believeth and is baptized shall be saved." That baptism is for the remission of sins is plainly taught by the Book, and no matter what men say, the Scriptures are what we must look to." I was again appealed to, and I gave her the same answer.

By this time I had found out that the lady was a Campbellite. She threw herself back in the chair with an air of triumph, as if no more could be said. I sat a few moments and then I said:

"Excuse me madam, but as you have appealed to me once or twice for the truth of your assertions, with your and the company's consent, I should like to make a remark. All were anxious to hear me, and the lady could not well refuse.

"Your remarks on baptism," I said, "I believe to be perfectly correct; but what about the gift of the Holy Ghost, as well as the baptism for the remission of sins which Peter promised on the day of Pentecost? Can baptism save us without that? According to the Book, the Holy Ghost was given by the laying on of the Elders' hands, to all those who were baptized. I find on one occasion that twelve persons were rebaptized, because, although they had been baptized with John's baptism, they had not heard of the Holy Ghost. So these men were rebaptized by one belonging to the Church which had power to give to its elders, not only the right to baptize for the remission of sins, but also to give the Holy Ghost by the laying on of their hands. So when Paul had rebaptized these men in the name of Jesus Christ, he laid his hands on them and they received the Holy Ghost, and they spake with tongues and prophesied, thus fulfilling the promise of Jesus in Mark xvi: 16, 17. You, madam, read the sixteenth verse only. Had you read the seventeenth and following you would have found these blessings were promised, and if the Church to which you belong is the Church of Christ, your elders will have power to lay on hands for the imparting of the Holy Ghost, and the members will know they have received it, because the signs promised by Jesus will follow them."

The lady got somewhat angry at me and said, "Oh, I know what you are. You are a follower of Joe Smith."

"It does not matter what I am," I replied. "I have only been showing you what the Book says, and you know it matters not what any man says, it is the Book we are to look to."

The rest of the company smiled; but the lady put up her book, and there was no more discussion during the rest of the trip.

About this time a tract was published in Dumfermline, Fifeshire, entitled, "Remarks on Mormonism." The author's name was withheld, but it was said to be with the approval of the different clergymen there. One was sent to me, and I sent it to Liverpool to Elder Orson Pratt, who published a tract in reply to it. I went to Dumfermline, called a meeting by posters and re-reviewed it. The hall and the stairs of the building were crowded, and the police came to keep order. I there learned that the name of the man who had written the tract was Joseph Paton, a man belonging to the Swedenbor-

gians, with whom I had held a discussion at a place called Oakley. He was a man in good circumstances, and well respected in the place. I sent his name to Elder Pratt, that he might insert it in his reply, which he did, giving him that name "for the sake of convenience."

When I was passing his house one day, this man came out and very courteously invited me to go in, which I did. His house was well fitted up, and had a small museum and a library. We conversed for some time on the condition of a large portion of the people, and I said it certainly showed that the time had not come when the meek should inherit the earth. He claimed that this was only apparently the case, for the passage which says, "The meek shall inherit the earth," was not to be taken in a literal but a spiritual sense, and in that sense the meek do inherit the earth.

"I do not read my Bible in that way," I said, "but I believe with Peter 'that no prophecy of the scripture is of any private interpretation.' Parables and figures of speech are easily known by the context. I believe in the Bible just as it reads."

"Well, then," he said, "what will you do with this passage? One of the prophets says, 'O earth, earth, earth, hear the word of the Lord' (Jer. xxii: 29.) Will you take that passage literally and say that the prophet was actually addressing the elements, and expect them to hear him? Such an idea is ridiculous."

"Being a Scotchman," I replied, "I claim a Scotchman's privilege of replying to a question by asking another; it is this: We read in the Scriptures that Jesus Christ was on board a ship when a great storm arose, 'And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.' Now, sir, did the elements—the winds and the waves—hear the words of the Lord and obey them, or are we to take this in a spiritual sense also?"

The man was silent. I received no more invitation to call on him.

Elder Orson Pratt wrote me from Liverpool stating that he was coming to Edinburgh, and he would like to preach in that city, the scene of his former labors. I was very glad to hear it, and I thought I would try to make his coming the means whereby to stir up the people to come and hear the Gospel. I therefore engaged the finest hall I could for two nights. I then announced by large posters that a living Apostle would preach in the hall. It had the desired effect, for on the first night the room was crowded. Among the audience was a large number of parsons and students, the latter being easily known by their caps and cloaks. The students were a wild and riotous set, and they often came in conflict with the police. Elder Pratt had not spoken long, until it become evident that the students desired to get up a disturbance. The speaker could hardly be heard because of the noise. He, however, managed to get through. The second night was worse. Elder Pratt spoke at each meeting on the first principles of the Gospel, but the audience did not want to hear a lecture, they said, they wanted a discussion. At last Elder Pratt told them that if they wanted a discussion, I would meet them. He then told me to arise, and make them a challenge, which I did, stating that I was willing to meet any clergyman in the city, or any other man appointed by a religious society as their representative. This challenge was not

accepted, and the meeting became so noisy that we had to dismiss. However, the spirit of enquiry followed these lectures, and many come to our meetings to hear more of the Gospel.

In peculiar contrast to the meetings held by Elder Pratt, were the actions of the people who came to hear a lecture given shortly after this in the basement of the same hall. The speaker was clearly of unsound mind. At first he declared that he was the Savior come back to earth; then he said he was Michael, the Archangel. After a time he declared he was the angel which John saw standing with one foot on the land and the other on the water. He held a book in his hand in imitation of the angel. There was a large audience present who listened quietly to all this to the close, and then departed peaceably. Perhaps this kind of talk was what the people wanted. Certainly, the devil and his kingdom had nothing to fear from such a man—and perhaps this was the reason he was not disturbed.

[TO BE CONTINUED.]

A CLEVER HORSE.

THE latest wonder in the animal kingdom is a horse on exhibition in Berlin. He is called "Clever Hans," and from all accounts he deserves the title. Dr. Heinroth, of the Berlin Zoological Gardens, has this to say in a German paper regarding Hans' wonderful feats:

For many years Herr Von Osten, who was at one time a tutor of mathematics, has made it his task to determine the intellectual possibilities of a horse. His first stallion, with whom he succeeded in doing remarkable things, died at the end of eight years. Hans, his second acquisition, has been under his care for four years. Von Osten has no desire to sell the horse or to display him for money to the public. He is instructing him in the interest of science alone.

In my presence Von Osten asked the horse to add such sums as 6+2 and 4+3. The horse indicated the correct answers by stamping with his right fore-hoof. It is to be remarked that during the calculations Von Osten feeds Hans with carrots. Von Osten declares that without the carrots the horse would refuse to work. Hans has never felt the touch of a whip. This, after all, is not very strange; for, as Von Osten puts it, carrots are to Hans simply what honors, titles, rank, and money are to men.

I asked, "What are the multples of 12?" The answer came almost immediately. Sums such as 72+14 are correctly given. The actual words (in German) "What is the difference between 43 and 6?" were read and the answer immediately pawed. No numerals appeared on the blackboard. Surely, this is more than the trickery of training. It should here be mentioned that questions can be put by any bystander. Hans is able to convert common fractions into decimal fractions. He can also tell time by the clock. If he is asked, "It is now 40 minutes after 12: how many minutes will elapse before one o'clock?" he immediately answers with twenty strokes of his hoof. These are simply a few among a great number of questions that were put.

Hans knows the coin of the realm and the value of playing cards. King, queen, ace, and the like are differentiated by the hoof. He picked out a badly

worn German 30 pfennig piece from several coins. From a number of pieces of colored cloth laid upon the ground he will select any color he is ordered to choose. "Is it green?" you ask. Five strokes of the hoof is the reply; and the fifth cloth proves to be green. The colors may be changed in any manner; still the horse will pick out the correct one.

Dr. Heinroth concludes his article by stating that he is quite convinced of the impossibility of any deception. He has questioned the horse in its stall in the absence of its owner, and he has received answers as clear-cut and as precise as those given in the presence of Von Osten.—*Literary Digest.*

THE WANDERER.

Upon the mountain height, far from the sea,
I found a shell.
And to my listening ear the lonely thing
Ever a song of ocean seemed to sing,
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height?
Ah, who can say
Whether there dropped by some too careless hand,
Or whether there cast when ocean swept the land,
Ere the Eternal had ordained the day?

Strange, was it not? Far from its native deep,
One song it sang,
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide,
Ever with echoes of the ocean rang.

And as the shell upon the mountain height
Sings of the sea,
So do I ever, leagues and leagues away,
So do I ever, wandering where I may,
Sing, O my home! sing, O my home! of thee.

EUGENE FIELD.

DIED.

MASON.—At Smethwick, Birmingham, October 1st, 1904, Rose Mason, aged 50 years. She was baptized in West Bromwich 37 years ago, and died a faithful Latter-day Saint. Interment at Uplands Cemetery, the Elders officiating. *Deseret News* please copy.

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